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ADVOCATE OF PEACE AND ARBITRATION.

BOSTON, MARCH AND APRIL, 1890.

R. B. HOWARD, EDITOR.

—Peace does not imply cowardice. A Christian is not a poltroon. Christ was not a coward. Paul was not a poltroon. A manly Christian fears nothing but to do wrong. To him death is not “the king of terrors.” The grave can claim no victory. Having done all, the Christian “stands.” He fights a fight of faith. He wields the sword of the Spirit. He approaches even God with humble boldness in prayer. The fear of man to him is not a snare.

AFRICAN RUM TRADE.

It is an open question whether the slave-trade or the trade in rum and fire-arms promises to do the more to degrade Africa. Indeed, trustworthy authorities report that the degradation caused by the trade in liquors and fire-arms is doing its worst to provide the conditions under which the slave-trade will perennially flourish.

COST OF EXPEDITIONS IN WAR AND PEACE.

The London *Times* correspondent at Cairo says Mr. Stanley tells him that the distance which he has travelled on foot in the last expedition is 4400 miles and 1000 miles in conveyances of one kind or another. The expedition has occupied three years, and rescued 300 persons at a cost of less than \$150,000. Lord Napier's Abyssinian expedition occupied six months, rescued eight persons and cost \$40,000,000.

EXCERPTS FROM RECENT LETTERS.

A gentleman of Central Massachusetts, alike distinguished in literature and earnestness in reform efforts writes: “I need not say how satisfactory is the admirable conduct of the ADVOCATE OF PEACE. Your running Itinerary (or Diary) is just the thing, brief and breezy. The ADVOCATE fills what otherwise would be a gap in our American circle of charities.

A former State official and a leading lawyer in one of the Maine counties writes, in enclosing the annual fee of two dollars: “I regret my inability to make it fifty dollars, but hope to do it another year. The influence of your teaching is already leavening the public mind, and the more advanced intelligence of the age joins in the prayer of Grant, as, looking back over the waste of war, he exclaimed, ‘Let us have Peace.’”

A PEACE SONG BOOK.

Mrs. Ida Whipple Benham of Mystic, Ct., has kindly consented to aid the American and London Peace Societies in their effort to publish a book of songs and hymns of Peace, suitable for public occasions. Will any one who feels interested in such a publication communicate suggestions or send original or select poems, from which the editors may collate, to the Secretary of the American Peace Society, Boston, Mass. There is certainly some peace poetry to be found amid the multitude of war lyrics and poems which abound in all languages.

THE POPE AND PEACE.

If recent telegraphic dispatches can be relied upon the Catholic Pope and the Protestant Emperor have come together. They have met to conciliate the overwhelming power of organized labor, which if it is not heeded threatens civilization with disaster. Prince Bismarck makes overtures to his old enemy, Dr. Windthorst, the leader of Catholic Germany. The Emperor receives and dines with Jules Simon, a Frenchman (!) and the head of the French labor delegation that has gone to Berlin on the invitation of the Prussian Government to confer on questions of mutual interest. But most remarkable and encouraging event of all—Pope Leo XIII seizes the occasion of a common cause and a common platform and a common danger to advocate peace and to point out what we have so long insisted on, namely, that simultaneous disarmament is a necessity for Europe. He is said to have actually uttered the sentiment that the immense armies of Europe are anti-Christian! His autograph letter to Emperor William is quoted as alleging that nations must adopt the principles of Christianity.

“If the millions of armed men who trample upon the bread trays of the poor were stripped of the uniforms (which they never earned, but which were paid for by the taxes laid upon industrious and commercial men) and set to work, creating wealth, a great deal of the present distress would disappear.” One nation dare not begin to disarm before another. The Catholic Church in the person of its “Holy Father” makes this proposition. The masses in Protestant churches should at once join in the cry; “Disarm!” Let local, national, denominational and ecclesiastical jealousies not prevent union in a good cause. There will be time and opportunity enough to assert our antagonisms. Let us now emphasize our agreement. In answer to the prayer which Protestant and Catholic alike offer, “*Give us peace in our time O Lord,*” let all Christians unite to demand of rulers the reduction of armies, and in all disputes an appeal to reason in place of force.

But if Europe should disarm to prevent national bankruptcies, relieve local pauperism and avoid the threat of military domination, why should America arm? Why repeat the extravagance, the folly and the wickedness, only to repent in future dust and ashes? Push home the question. It is seriously proposed to expend \$349,000,000 on a navy, \$260,000,000 on coast defences, requiring for ships and forts 150,000 men! Nonsense!

BISMARCK.

The retirement of Prince Bismarck from the government of Germany is a significant event, but less important than it would have been a few years ago. His policy has been a success in unifying disrupted and antagonistic German States, in securing the supremacy of Prussia, in humbling France, in glorifying the German army and making himself the most powerful man of our time. But as infirmities of early life return to plague old age when it can least bear them, so the early mistakes of the now aged Bismarck will hardly fail to trouble him and his country.

France is in chronic anger over the seizure, without consent of their inhabitants, of her two fairest and richest provinces; that she deserved to be mulcted in money and territory and was too weak at the time to resist it, does not add to her present contentment. The liberty-loving